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cerned, enfeebles more than the loss of much Blood. He refuteth those that have taught the original of the Seed from the Brain; as also those, that have believed it to proceed from the whole Body. He assigneth the manner, how this Spirit is corporified and incrassated, and why 'tis so? proveth experimentally, that being subtilized by the warmth of the *Uterus*, it becomes a very fine Spirit; refuting, on this occasion, the opinion of *Galen*, importing that from the corpulency of the *Semen virile* the spermatick parts are generated, and asserting on the contrary, that these are formed *de sero utili sanguinis menstrui*. By the same Experiment he undertakes to evince, that *Dr. Harvey* was mistaken, believing the *Uterus* to be immaterially made fecund, when he found nothing of a seminal body in the wombs of all those Animals open'd by him. Besides he teacheth, how the *Semen* is mixed *cum menstruis*; and how it is moved suitably to the diversity of kinds. He examines, how the solid parts are generated; and refuting all other opinions about this point, he maintains that they are produced all at once, though they be discern'd at different times, according to the greater or less necessity of those parts. He shews, how they become sensitive, and begin to have life, contending that they are not nourish'd till they are sensible. He explains, from what cause and for what end the Heart is moved; what thing the *punctum saliens* is, and upon what account it hath been reputed to be the Heart. And having attempted to resolve many difficulties, he thinks he hath determined many other curious and considerable particulars by experimented principles.

*Dr. Wallis's opinion concerning the Hypothesis Physica Nova of Dr. Leibnitius, promised in Numb. 73. and here inserted in the same tongue, wherein it was written to the Publisher, April. 7. 1671.*

Clariss. Vir,

**L** Egi ego semel atque iterum, quam impertuisti, Dn. Leibnitii Hypothesin Novam, de qua opinionem meam petivi.  
*Autho.*

*Authorem quod spectat, ut ut de nomine ( quod memini ) mibi ignotum prius, aestimare tamen debeo, ut qui, in magno loco inter magna negotia positus, vacare tamen potest libera philosophia, & rerum causis investigandis, quæque ad multa respexisse videtur. Opus quod attinet, multa ibi reperio summa cum ratione dicta, quibusque ego planè assentior, ut quæ sint sensis meis planè consona. Talia sunt; Debere Physicum ad Mechanicas rationes, quod ejus fieri potest, omnia accommodare, §. 15. Nihil seipsum, ex abstracti Motus rationibus, in lineam priorem restituere, etiam sublato impedimento, nisi accedat nova vis, §. 22. Omnia corpora sensibilia, saltem dura, esse Elastica, atque ab Elatere oriri Reflexionem,*

*§. 21. ( Quæ meis de Motu hypothese-  
sibus Transactionibus Philosophicis \**

*\* Numb. 43.*

*jam antehac insertis, omnino congruunt; quæque in Mechanicis seu de Motu Tractatu fusius prosequor cap. 11. 13. ) Item, Attolli gravia, non metu Vacui, sed propter Atmosphæræ æquilibrium, §. 25. Levitatem verò per accidens tantùm sequi ex Gravitate, gravioribus minus gravia sursum pellentibus, §. 24. Irruptionem Aeris ( sed & Aquæ, &c. ) in vas exhaustum, ob Aeris Gravitationem & Elaterem fieri, §. 26. Nec non, Exhausti atque distenti ( ut loquitur ) effectus, unde Fermentationes, deflagrationes & displosionum omne genus; nempe displodente altero quod alterum absorbet ( seu admittit potius, ) §. 27. 39, 40. Nam & hæc etiam ab Elatere fiunt, in Contento, vel in Continente, vel in utroque; illuc, explicante se quod nimis fuerat compressum; hinc, contrahente se quod nimis distentum fuerat; quippe utrovis modo, nedum utroque, fiet irruptio vel explosio, dummodo locus sit què recipi sine impedimento possit quod ejiciendum fuerit. Suntque hæc planè consona traditis nostris Mechan. c. 14.*

*Sed & illud, Gravitationem in Inferioribus oriri ex motu ( vel pressu ) superioris Ætheris, §. 13. 16. magnâ saltem verisimilitudine dicitur. Quanquam enim gravitatis causa ( ut & Elateris ) tam sit in abscondito, ut mibi nondum usquequaque satisfactum sit quid in ea re statnam, Naturæ tamen phænomena, Pulsione quàm Tractione feliciter ut plurimum expli-*  
*cantur*

cantur. Aliæque multa sunt quæ repetitu non est opus, quæ magnâ verisimilitudine, s; non & certitudine, dicta judico; quæque per se satis consistunt independenter ab aliis: neque enim ita inter se connexa sunt omnia, ut uno vacillante cætera simul ruant.

De tota verò Hypothesi ne quid statim pronuntiem, id saltem facit, quod non s; pronus Ego ( in rebus saltem pure Physicis, non Mathematicis, ) assensum novis placitis adhibere, donec vel Eruditorum sententiis in utramque partem ventilatis quid statuendum sit rectius constet, vel ipsâ sui evidentia ( quod in veris Hypothesibus non rarò fit ) veritas eluceat. Fundamentum Hypotheseos Novæ repetit ex Abstracta sua Motûs Theoria ( quam non vidi, ut nec Tractatûs hu-

jus posteriora, quæ passim citantur\*, )

nempe, Quod nulla sit Cohæsió Qui-  
escenties, sed omnis consistentia  
seu cohæsió oriatur à Motu, S. 7.

12. 34. ( quod cum Gulielmi Nelii \*

nostri placitis coincêdit. ) Contra ve-  
rò Honoratissimus Boyleus, cum aliis,  
Consistentiam in particularium quiete,  
& Fluiditatem in earundem continuo

motu collocat. Alii ad varias Atomorum figuras, hama-  
tas & variè implicitas, rem referunt. Neque ego is  
sum, qui in tanta sententiarum varietate me vellem ar-  
bitrum interponere. Sed temporî res permittenda est, & do-  
ctorum in utramque partem rationibus. Quippe idem ferè  
obtinet in novis Hypothesibus, quod in Oscillationibus Pendu-  
lòrum; ubi, post crebras hinc inde reciprocaiones factas, tan-  
dem in perpendiculo fit quies. Id vidimus in Hypothesi Coper-  
nicana, quæ utut fuerit Veteribus cognita, tamdiu tamen sepulta  
iacuit ut pro Nova haberetur: Et quamvis optimâ esset ra-  
tione suffulta, non tamen statim obtinuit, sed à variis fuit variis  
modis impetita, & acriter disceptata, donec tandem rationibus  
authoritati prævalentibus ita jam universim admittitur, ut vix  
quispiam harum rerum gnarus de ea dubitet nisi quibus Car-  
dinalium decretum præjudicio est. Et quanquam Tycho no-  
vam illius loco substituerit quæ illi equipolleret, tot tamen ea in-

\* Primâ enim vice nonnisi  
Hypotheseos hujus priorem  
partem, ad usque scil. p. 48,  
Author per literas transmiserat,  
sine Abstracta Motûs Theoria.

\* Juvenis hic erat genio  
planè philosophico, è Socie-  
tate Regia, præmaturâ nu-  
per morte nobis ereptus.

*commodis est onerata, ut existimandus videatur potius ad frangendam invidiam id fecisse ( quoniam Telluris Motus ita vulgi opinionibus horribilis videbatur, ) quàm quod Copernici Hypothesin ex animo repudiaverit. Idem dicendum de Circulatione Sanguinis Harvæana, quæ utut optimè fuerit stabilita, & oculorum auro-sia comprobata, disceptata tamen fuit inter Londinenses Medicos viginti plus minus annis antequam in publicum prodiret, & ab aliis deinceps : Quæ tamen post maturam rei pensationem (quod tempori dandum erat) ab omnibus ut indubitata recipitur. Sic Galilæi Hypothesis (ob Antlias, aquam non ultra certam altitudinem attrahentes, primùm excogitata) quam Torricellius in graviori liquido adeoque magis tractabili promovit, Equilibrium Atmosphæræ pro Veterum Fuga vacui substituens, non nisi post diutinas hinc inde disputationes eum apud viros doctos locum obtinuit quem jam habet. Idem dicendum de Jolivii nostri Vasis Lymphaticis, ante multos annos Medicis Londinensibus ab illo indicatis atque ab eis admissis & approbatisque tamen ita rationi consona reperta sunt & oculari inspectioni manifesta, ut tandem longo post tempore inter alios aliquot acriter disputaretur, quis eorum primus Inventor fuerit, &c. Idem in hoc negotio aliisque Novis hypothesibus expectandum, quæ nec oculi inspectione nec certâ demonstratione probari possunt, ut si veris rationibus fundatæ sint, tandem, sed non nisi post velitationes utrinque factas, in liberè philosophantium animis locum obtineant; interea pendulæ mansuræ. Clarissimo interim Viro habendæ gratiæ, qui eam de Societate nostra opinionem concepit, ut sensa sua illis communicare, novamque suam Hypothesin (rem certè ipsis non ingratam) exhibere dignatus fuit. Vale.*

Tuus

JOHANNES WALLIS.

After that the other part of this Tract was ( a great while after ) come to hand, namely *De Abstracta Motûs Theoria*, and sent also to the same Dr. Wallis, he made this return to it in a Letter of June 2. 1671.

Clariss.

Clariff. Vir,

**A**ccepi nuperrimè à Te transmissam D. Leibnitii Theoriam Motus Abstracti, de qua judicium meum petitur. Duo autem sunt quæ suadeant ne illud præstem. Alterum, quòd res invidiosa videatur de aliorum scriptis censuram agere: Alterum, quòd occupatissimo tempore huc advenerit, quo agrè vacavit semel atque iterum attentius perlegere, nedum omnia perscrutatius considerare. Quoniam verò Tu id expetis, hæc pauca dicam. Multa scilicet inibi contenta Ego planè approbo, ut subtiliter & solidè dicta, quæque Virum curiosum & cogitabundum indicant. Si pausa sint quibus non statim assentiar, ignoscet, spero, vir humanissimus. Et speciatim, fateor, mihi nondum satisfactum esse, ut, primis saltem cogitationibus, statim assentiar, CohæSIONem omnem ex continuo celerique sed inobservabili particularum motu fieri (quod ille Theoriæ motus Concreti fundamentum ponit;) uti nec pridem, cùm ante aliquot annos, similem Quietis & CohæSIONis causam assignaverat Nelius noster. Quid olim aliquando futurum sit, post rem accuratius perpensam, nec dicere possum nec prævidere. Interim ego ἀνίσχω, nec quicquam in aliorum præjudicium pronuntio; quin liberam cuique sit, eam quam rationi magis consentaneam judicaverit, sententiam amplecti. Vale.

Tuus

JOH. WALLIS.

### *An Account of some Books.*

I. A Discourse touching the ORIGINAL OF HUMAN LITERATURE, both PHILOLOGY and PHILOSOPHY; in two Parts: By Theoph. Gale M. A. Oxford, 1669. and 1671. in 4<sup>o</sup>.

The Business of this Book is, to derive *Human Arts and Sciences* from the *Jewish Church*; for the doing of which the Author professeth he hath been encouraged by considerable hints and assistances of the *Scaligers*, and of *Grotius*, *Vossius*, *Bochartus*, *Selden*, *Usher*, *Preston*, and others, besides the concurrent testimonies of many of the Ancients.

In the *First* part he endeavours to prove, that all *Languages* have their origin and rise from the *Hebrew*; instancing particularly in the *Oriental Tongues*, as the *Phœnician*, *Coptic*, *Chaldaic*, *Syriac*, *Arabic*, *Persian*, *Samaritan*